



They Fight Alongside Every Corrupt and Kafir

Whenever a war is lit in a Muslim country, we find a group of bad scholars inciting Muslim youth to throw themselves into it, shed their blood and lose their families and money, without paying attention to the reality of that war, for what reasons the parties are fighting, under which flags they are fighting, and on what religion will the killed ones perish!

What is important to them is that the best of Muslim youth be a fuel for any fire lit by the tawaghit or Crusaders to serve their material interests or their kafir aims. Those bad scholars will become people of war and fighting, and leaders of jihad and mujahidin, after the tawaghit, their intelligence apparatus and the media affiliated with them will assign them in these deceptive false positions. These are positions which they will use to seduce the gullible and deceitful ones, who are lured with beards and titles, and their hearts are bewitched by the abundance of poetry and sweet words.

We see this clearly in every conflict between the tawaghit ruling in Muslim countries with other tawaghit neighboring them, or with the Crusader states. As the scholars of evil and their advocates of fitnah arise, to declare jihad, and incite the youth to come to the training camps, to join the ranks of the armies of kufr and atheism, and to defend the rule of the tawaghit who took over the country. And thus, they increased corruption, under the slogan of defending Muslim countries and protecting the land, honor and religion, so the claimed.

We find, on the side of the attacking taghut, a group of bad scholars, who serve him and dubbed his war as "Islamic conquests"! Conquests that aim to eliminate corruption, unify the

country, and make fighting in the ranks of his army one of the best forms of jihad. On the opposite side, are bad scholars who serve the other taghut who defends his kafir rule, calling on Muslims to stand on his side and fight under his kafir banner, under the pretext of repelling the aggressors, protecting the religion of Muslims and pushing away the dreaded offender. Or, under the pretext of choosing the lesser of the two evils, distorting the perfect Shari'ah, and mocking the fiqh and religion.

What is worse than the tawaghit scholars, are some who claim belonging to the people of tawhid and disowning the people of shirk. They acknowledge the takfir of tawaghit and those loyal to them, among the sects that refrain from establishing the religion, yet, they allow belonging to those kafir sects. Moreover, they call to it, and make it an individual duty, under the pretext that fighting to prevent a taghut or Crusader from taking over the country is a jihad that pushes away the aggressors.

By this, they conceal from the people the fact that belonging to the kafir sects is the most visible and largest form of loyalty to the kuffar, and the most truthful to the rule of the Lord of all creation, who says: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people" (Al-Ma'idah: 51).

So, it is a major kufr that exiles the one who commits it from the sect and religion. They hide from them that it is Muslim's duty to carry out jihad to remove the ruling of tawaghit and sects

refraining from the Shari'ah of Islam, and to establish Allah's religion instead. This is fighting for the cause of Allah. As for the one who fought to establish their kafir rule, he is a kafir like them who fights for the sake of the taghut. Whoever belongs to their sect is a kafir like them even if he did not ally with them against a Muslim. And whoever claims that this is permissible, in addition to be necessary, under the pretext of stopping the aggressor, the imams of Islam have agreed on carrying out jihad against a kafir and the pushing away of the aggressor behind every righteous and immoral, that is, among the Muslims, and no one said to fight behind every righteous and kafir!

We have seen many examples of this fitnah, such as the conflict between the governments of Azerbaijan and Armenia, where Turkish tawaghit and their evil scholars mobilized people for this war, and they made of that conflict a service to the religion! We have also seen recently in the conflict between the murtaddin of the government of "Eastern Libya" and the government of "Western Libya," and we have also seen it in the conflict between the tawaghit of the Gulf. Today, we find a new image of this fitnah in the conflict between the tawaghit of Morocco and the murtaddin of the secular "Polisario Front" in the Western Sahara.

The servants of the taghut of Morocco, among the bad scholars, set out to claim that the fighting by his murtadd army to tighten control over the region is a jihad for the cause of Allah! And they call the Muslims to support this fight and incite the murtadd soldiers to it. On the other hand, the murtadd "Polisario Front" mobilized some of

those who strayed and manipulated them for the sake of the jahili zealous. They come up with fatwas they used to allow fighting in the ranks of that kafir sect, and call on the youth of Islam to fight the army of the taghut of Morocco under its banner, claiming that it is fighting to push away the aggressor.

They reached a level of corruption to the extent that they even conceal, in their fatwas, the issue of the kufr and riddah of the army of Morocco. They concealed the fact that fighting this army is a fight against a murtadd sect that should be fought against until it returns to Islam, and not just a fight against an aggressor to only push away its evil. They feared that people will ask them about the ruling of the "Polisario Front," whose ruling does not differ from that of the army of the taghut of Morocco, or from the rule of the army of the taghut of Algeria, which supports that murtadd front, and issues fatwas to support it from its areas of rule and control in the camps of "Tindouf."

It is Muslim's duty to avoid all sects of kufr and riddah. He should not join them, nor should he fight in their ranks. He should not risk himself, his family or his money in its wars. He should carry out jihad against the kuffar alongside his brothers among the Muslim jama'ah, the closest to them and who is closest to him. He should defend himself, his family and brothers as much as he can. If he is unable to do all this, then deserting the homeland is better than entering the camp of the kuffar, and all praise is due to Allah, the Lord of all creation.

